

• Abroad •

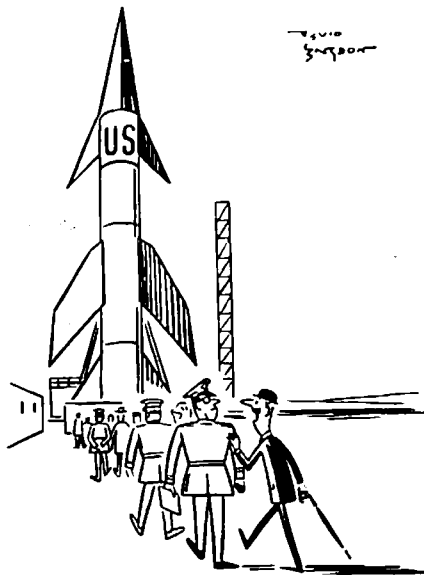
Paris. By placing General Raoul Salan under the "*arrêté d'expulsion*" which forbids him to return to Algeria, General de Gaulle has delivered an almost unendurable blow to the honor and pride of the career army. Salan is an outstanding hero of the Resistance (as his wife, Julienne, is a heroine), of the final drive against the Nazis, of Indochina as well as Algeria. He holds more awards and decorations than any other French officer. He is a soldier-intellectual, like de Gaulle himself. The army has been his passion since the moment he received his commission at St. Cyr—"the happiest day of my life." The statement for which he was disciplined made two points: 1) he criticized the lack of seriousness in the trial of the Jeanson network—of "those who are helping the cowardly assassins of women and children"; 2) he observed that "there is no governmental authority which has the power to decide to abandon a portion of territory where France holds sovereignty." It was this last, of course, with its implicit challenge to de Gaulle's right to propose an *Algérie Algérienne*, that brought down his wrath.

Berlin. It looks as if the West Germans, who have developed their own two-party system, are going to run next year's general election on the modern American model. Willy Brandt, who will run on the Social Democratic ticket against Dr. Adenauer, has laid down the following program: 1) In foreign policy, "no experiments." Continuing close relations with the United States and NATO; 2) In domestic affairs, "no revolutionary changes." Respect for private property rights; 3) Tackling major problems "without dogmatism." "We do not want to change everything" (in Herr Brandt's words), "we merely want to improve things."

Rome. The annual report of the UN Food and Agriculture Organization, which regularly inclines toward optimism, finds "no significant increase" in food production in 1959-60. Far East production is 3 per cent below prewar, which was half the world average. In Africa the past year, total production fell 1 per cent (per capita considerably more); in Latin America cash crops increased but food crops were down. "The impact of the striking advances in agricultural science in this century," states the report, "has so far been largely confined to North America, Europe, Australia, and New Zealand."

Brasilia. The intent behind the creation *ex nihilo* of this ordered capital city in the shape of an airplane would seem to be of an extreme rationalist and secular order. As is generally the case with human beings, there may be a deeper root. This is suggested by President Kubitschek's recent proclamation of the Italian St. John Bosco, founder of the Salesian Order, as "second patron saint" of Brazil, with the presumption that Brasilia's cathedral will bear his name. Back of this is a little known incident of "Don

Giovanni's" career. His biographers report among his numerous supernatural experiences (including many instances of telepathy, clairvoyance and levitation) a vision during the night of 3-4 September, 1883. He was sleeping at San Benigno in Piedmont, and there appeared a young man of Toulon, Louis Colle, whom he had met once, and who had died two years before. The saint had the sensation of being taken by Colle to a distant country, which he knew intuitively to be Brazil, and there to an uninhabited plateau—which in the reported geography and appearance could well be Brasilia's locale. "Here," said Colle, "is a future Promised Land! Here also milk and honey will flow!" To the saint's question, "When will this happen?" the reply was, "In the third generation."



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"My Government wonders whether you'd mind putting our rather expensive instrument in the recoverable part."

Leopoldville. The American press has given no attention to the situation of the Catholic Church in the Congo, although in the long run this may decide the Congo's temporal as well as spiritual fate. The Church's first conversions date from 1484, when the Portuguese navigator, Diego Cao, discovered the mouth of the Congo river. At the beginning of the sixteenth century, several tribal kings were baptized, and the son of one of them became the first Negro bishop. An expansion of Christianity began in the second half of the nineteenth century, under first French and then Belgian auspices. Lately the growth has been very rapid, with about 6,000,000 now baptized. The Church hierarchy numbers four native bishops, 400 priests, 600 monks and 1,000 nuns alongside the European (chiefly Belgian) establishment of 25 bishops, 2,000 priests, 700 monks and 2,000 nuns. These have built the elementary school system, and last year were teaching a million pupils—70 per cent of the Congo's boys of school age and 50 per cent of the girls. Sponsored by the University of Louvain, a Catholic university was founded in Léopoldville in 1956, and training centers were organized for medical and agricultural technicians. The integral role of the Church within the fabric of any coherent Western-oriented Congolese society explains why Lumumba's party and all Marxist-influenced elements work continuously to liquidate the Church's position and influence.

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